

NO. 18

With regard to the special purpose of these papers—the pointing out the relationship of Spiritualism to the Religions of the world—we find it forming the basis of all creeds, the foundation and groundwork of their sacred writings, and the teaching of prophet, sage, and seer in all ages and amongst all peoples.

[Concluded on page 144.]

INSPIRATIONAL POEM.

(Delivered at Los Angeles, Cal., Feb. 23, 1876, at the residence of Thomas A. Gary, on the anniversary of the "second birth" of Mary Julia and Annie Lucia Gary, daughters of Thomas A. and Lucia Gary, of our best loved and gifted sister, Mrs. E. L. Watson, of Titusville, Pa.)

All things in life this lesson teach,
Our Father's will is ever done,
His power no soul can ever reach,
The universe and God are one.

If in the circling paths of space,
A flame-winged comet goes astray,
It flies to its appointed place,
Along its God-appointed way.

The atom that in silence burns,
The star of greatest magnitude,
The mote that in a sunbeam turns,
Life's busy throngs, death's solitude,

All yield obedience to the power
That marks the periods of time,
And sets the music of the hour
In tune with love's eternal chime.

By law life's patterns all are wove,
The shuttle moved by heaven's breath,
And each thread of love's sweet love,
There is no chance in life nor death.

'Tis not for finite souls to see
Perfection in the smallest thing,
For e'er the hands of prophecy
Are all life's tender blossoming.

Though brief our human consciousness,
Of harmony midst mortal strife,
There's perfect peace none can possess
In all the purposes of life.

And not a single note is lost,
And not a single false struck key,
The need of one not least, not most,
Throughout the matchless melody.

And love's sweet gift, as pure as snow,
That in home's pleasure took such part,
But just one little year ago,
Are treasured still within the heart.

The platter of a baby's feet,
God knows how dear it was to you,
And now instead of sound, so sweet
How hard to hug an empty shoe.

But through the outer world's bereft
O'er all your little daughter's charms,
Her spirit presence is still left
Within the circle of your arms.

The maiden who with modest grace
Fulfilled her mission with such ease,
Pouring love's sunshine through the place,
Employing all life's powers to please.

In no home's blessed comforter,
Uplifting life's rough load of care;
Silently drawing nearer to her
That need the balm of purer air.

And when the stars of evenside
Point pathways through the stellar deep,
The dark shall blossom by your side
With those whose absence you now weep.

Then shall your souls forget to sigh
For feeble, mortal ministry,
While hope and love beat heaven-high
Your faith in immortality.

Even now their souls sweetly sing,
With countless more as glad and free,
'O Death! where is thy blister sting?
'O Grave! where is thy victory?"

SHAKERISM.

Mene Mene Tekel Upharstn.

Ann Lee was one of the most remarkable spiritual phenomena that has visited this planet. That is, she embodied and manifested more of the phenomenal in her short career, than can be found in any other similar character in history.

Henceforth, the record of her eventful, though short, career, has been in the custody and keeping of her devoted people; but the time has come when humanity can with reason and justice, put in a claim as rightful heir to the rich inheritance given to the world through this woman, because her professed followers have forfeited their right of exclusive ownership of Ann Lee, and, of course, brought upon the "order" this calamity of decay and final extinction, unless important concession and changes be made before it is too late.

But now I will show how this destructive element of centralized power became engrained upon the body of the "order," and how it has brought about the usual results which follow in its train.

The individuality of Ann Lee was her most remarkable characteristic. When under the discipline of the "order," there was something of a woman Ann Lee that made her more than human.

Without the eloquence which is born of language, and the gift of oratory, this unlettered woman could make her hearers literally weep the floor of their meeting room with their tears, and then in turn their walls would echo with exclamations of ecstatic joy and thanksgiving. Her exhortations made sad havoc with the fortresses of grammar, but they were models of fervor and intense feeling. No sermon or discourse by Ann Lee appears in the literature of the "order," though they may exist in manuscript. But it would seem as though nothing but this wonderful personality, this rare magnetic power over her hearers, could make her said the same thing, when separate from herself.

But the "gift" of spiritual discernment was really the secret of her success as a leader. Going among a promiscuous company, she would single out those who were to become useful in the "gospel order," and assign each their appropriate place and duties, and show such power of penetration into their innermost thought and intent of the heart, that they would become indeed, as little children in her hands. Hypocrisy, envy, jealousy, revenge, malice, or any moral taint whatever could never escape her searching gaze, and strict justice, always tempered with mercy, was meted out to all alike.

It is a fatal mistake to suppose that the Shaker of a century ago was a common sort of person, illiterate, of small mental calibre, and not worth much for anything else. Some of the best men and women in this country one hundred years ago were drawn into the Shaker ranks; but the mass were of natural endowments ordinary, scholarly attainments and morals. And such were the instruments with which to build this new "gospel order." Each were the persons upon whom the difficult task of construction was imposed. Ann Lee was the one to gather the material through divine direction, then she was called to receive her reward.

All the "Apostolic gifts" were found among the Shakers during the first half century of their existence. It cost far more to become a Shaker one hundred years ago than now, but far more was received in return than now for the sacrifice. The inexorable law of compensation could not be evaded, and the Shaker of to-day has yet to learn the meaning of, "where much is given, much will be required."

This absolute and unquestioned dictatorship of the "lead" (elder) in the "Shaker order," was the child or outcome of this wonderful inspirational character of Ann Lee, and others to whom she imparted much of her power, and the "gifts" exercised under such a "lead," were of so marked and comprehensive a character, as to leave nothing more to be desired, while no thought was entertained that such "gifts" would not continue, as they were to follow as the "lead" in the true "gospel order."

The wisdom of the spiritual agents directing this work may be called in question by those who judge of such things from a material standpoint; but they may have seen the end from the beginning, and yet found abundant reason for doing the work as it was done. I have no time, however, in this connection to indulge in speculations of discussions upon the wisdom or unwisdom of the actors in the body or out of the body, in the events I have to record. It is the lesson to be found in the logic of these events, rather than the possible mistakes of those who produced them, that I would make so plain that "he who runs may read."

Perhaps it may be well at this point to explain in what particular this authority of the "lead" is manifested in the control of the individual body, soul and mind. The member of a Shaker family is required to act in all things through the elder; not only in his daily labor, his coming and going, but in the occupation of his mind. No letters can be sent or received without being read by the elders, and no leaving the premises without his permission. No conversation of a worldly nature allowed. No whistling even of Shaker tunes, because it "brings in the world." No conversation allowed with a "young fellow," nor in the presence of some of its earliest sisters, but with any of the elders ("in authority") you can talk at long and when you please—if they are willing.

This and much more of the same sort is what comes under the elder's supervision and control. You are simply a walking machine, to be operated by the will, guided by the inspiration (if he have any) of the Elder. Now, when we get a clear idea of what "inspiration" meant to the original Shaker "lead," the great care and conscientious scruple exercised in the discharge of his duties, we are not surprised in the presence of some of its earliest sisters, but with any of the elders ("in authority") you can talk at long and when you please—if they are willing.

During the seven years between 1837 and 1844, Shakerism passed through a period in its history, so important to its existence, than any time since its birth in England one hundred and fifty years ago. The Shakers have freely given to the world certain information about this episode in their history, but the facts of most importance, both to themselves and to the world, have been withheld for reasons of their own. This episode, as is well known, was marked by new manifestations of Spiritism—by new elements, not heretofore acting through that source. We have heard from the Shakers this much: that it required all the force they could command to prevent the "order" from falling to pieces, and the destruction of the "order," that the new spirit force was driven away after a long and severe struggle, and that they (the spirits) said they would soon begin to manifest to the world, elsewhere.

But something can be added to this brief statement, which is important as a matter of history. An entire change was demanded, in many essential features of the Shaker system, among which was that of the absolute power vested in the Elder; that this authority, though of great use in the past, would prove a hindrance to the future, and that the destruction of the "order" there must be more room in the system for the growth and development of the mind and soul, untrammelled by any interference from any human source whatever; that more must be done to care for God's poor in the world, by providing for their education and instruction.

It must not be forgotten, that at this time, the Shakers were exceedingly prosperous, and numbered nearly 7,000. The changes called for were more radical, calling for the sacrifice of personal pride, power and place, whilst the "order" was in its effectual and ultimate front of the destruction of the "order," there must be more room in the system for the growth and development of the mind and soul, untrammelled by any interference from any human source whatever; that more must be done to care for God's poor in the world, by providing for their education and instruction.

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I will now state briefly what my experience was as to the spiritual "gift of discernment" manifest in so high a degree among the old-time Shakers.

I found total inability "to discern the thoughts and intent of the heart." Complaint would be made by one brother against another, bringing upon the head of the one complained of, violent and sometimes abusive reproaches. I would be told that some complaint was made to gratify a revengeful spirit. It was not an uncommon thing, for such gross mistakes of this nature to be made, as to bring an apology from the Elder. Abusive language and manner were often the portion of those laymen who had been once "in authority," they felt the loss of good material very much. One person was made much of while with them, and great hopes were entertained of him for the future as a Shaker, but when he had left them, very hard and unjust things were said of him, and about him by the Elders. It is a spiritual insight that he must be uncharitable to be consistent!

The Shakers many years ago, and they go to the world's leaders like other people; but being careful lives and simple in habit, they have little trouble "from ill that flesh's heir to." When they want direct communication with Shaker spirit, they go to the world's mediums like other people.

But for all this and much more that might be said showing the crystallized condition of the "Shaker order," there is still much genuine spirituality found among the calm, quiet, self-sacrificing brothers and sisters, whose chief end and aim seems to be, how they can do the most to bring sunshine and joy to those around them. More of Christ on earth I never have seen, than I found among this people. What glorious possibilities are these? What untold wealth lies hidden beneath the lifeless form and husk of Shakerism? No discerning power can go along this path without sooner or later seeing the untenable position they occupy, and probably leave in disgust, or, more likely, in sincere sorrow at what must be a loss, whether they go or stay.

Now, shall we say with Mr. Howells, that the decay of Shakerism is but their share of the common blight, and how to arrest it is their share of the common perplexity? Or rather, that it is caused by perversity and wrong doing; and that the remedy lies in ceasing to do evil and learning to do well; to "return to God, who will abundantly pardon?" For truth and God, and so long as they are doing the form and system, so long as they are utterly perian and pass away forever.

The great wealth of the Shakers will enable them to last many years yet, but only as a shadow of what it was and is payable for them today, so then the work of Whittier may or may not be their epitaph.

"Of all and words of tongue or pen,
The saddest is, it might have been."
W. B. BILLINGS

Ancora, N. J.

A Love Beyond that of Earth.

The following spirit message was given through the writing mediumship of a lady—

"In heaven I live in all softest bonds; no element of discord is known or could be endured for an instant; it would send a jolt painful in the extreme through the whole of heaven. As when a single nerve of the body is subjected to violence, the whole system responds with an exquisitely painful sympathy, so in heaven a single thought or emotion discordant to the general harmony of love, would send a thrill of agony through every breast. So, then, must be trained to the most harmonious response which will enable them to belong to the company of the brighter beings who form heaven, and this is brought about by degrees through states of trial, whereby all the old earthly inharmonious conditions are put off, the new gradually grows into harmony of love, and by self-exertion constantly preserves that harmony in perfection, as man instinctively strives for health on earth. This effected, a soul is fitted to enter heaven, being no longer repugnant to its life; and it enters, giving forth, as I have said, its perfume, those qualities which those soul-fragrances which are the outbreathings of a purified nature, which clothe it around with celestial glory, and with God-like comeliness. Sending itself out before itself, the approach of such a being would be felt as surpassing rapture. The higher the state, the nearer to God-like perfection, the overpowering is the sense of the sweetness, inducing worship upon interior souls, who prostrate themselves in delighted adoration, drinking in the new revelations of divinity possessed and given forth by the glorious one, and raised by the very presence into the ecstasy of adoration. No man can be in a transport of admiration of the beauty and sweetness of a perfect woman given for the first time to his gaze; but feels that he has been lifted into a higher state by the new revelation made to his mind and senses. His spirit bends in adoration, and never, to all eternity, is the uplifting of his spirit to the moments of ecstasy lost to him. Such is the effect of visits from the higher angels to their brethren occupying lower grades of existence; but of souls so transparent in their purity that they feel the angelic presence, and that they are lifted into a higher state by the new revelation made to his mind and senses. His spirit bends in adoration, and never, to all eternity, is the uplifting of his spirit to the moments of ecstasy lost to him. Such is the effect of visits from the higher angels to their brethren occupying lower grades of existence; but of souls so transparent in their purity that they feel the angelic presence, and that they are lifted into a higher state by the new revelation made to his mind and senses. His spirit bends in adoration, and never, to all eternity, is the uplifting of his spirit to the moments of ecstasy lost to him. 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wonderful being, and are at once referred to the Bible, as his own inspired word. With deep awe and reverence we sit down to its perusal, but are shocked to find our total ignorance of the first principles of right and wrong, since his honesty and morality as there depicted would to day send him a convict from the bar of any impartial criminal court in Christendom.

We see that to satisfy our fanatical brethren, we must believe in a God of Justice who is unjust,—a God of love, who is full of hatred,—a God of mercy who is unmerciful—a God of truth who is liar—a God who preaches honesty but directs his chosen people to steal, and to carry out his plans debauches a betrothed maiden, and then-by deliberate design has his innocent child put to a horrible death as a malefactor.

As if that were not enough, we are commanded to believe, that it is right to punish the Innocent and let the guilty escape, though nature proclaims it a lie, and insists that if I put my finger in the fire, on my finger shall be the pain of the fire. This cardinal doctrine of forgiveness of the sinner, through punishment of the Innocent, is too horrible for even fanatics to argumentatively support so we are told to be full of love because the just was slain instead of the unjust, whereas the sinner when given a trial, denounces the sinner and the nature of the trial. We can only account for it, as in the case of Pomeroy the child destroyer, by ascribing it to antenatal tendencies. Last I shock some by this inference, it must be remembered I am speaking only of the Bible God who created the world and man, and who is the author of its ascertained laws, and the satisfaction of many learned commentators. But as we now know, that man existed in a high state of civilization many thousands of years prior to that era, we can only suppose the Biblical act of creation to have come like the commencement of the world, from a foot stool, and not at the fag end of the term. This Bible God was necessarily preceded by some other God who started the race at an earlier period and his taste for blood as in the case of Pomeroy, must have come from his mother's side of the family. I might say his interesting to invent, gave how few of the two races, but I will not, and whether the presence of freethinkers and fanatics on the same "foot stool" does not confirm the theory that a malevolent race is only transcendent, such type soon revert to its original color. Leaving this as a rich mine for other objects, I will not say any more direct about it. It is enough for us to know that interviewing the "Bible God" we are not taking any liberties with the previous creator, whose taste for blood if it existed, has not been piled on sacred record.

So far we need our armadillo with fanaticism conditional upon our belief in an impossible thing, a God who is a God and a God and a God, rather, all God and all man but hybrid sub-generals—and our love of a Deity whose recorded conduct is *cf* minds every pure and holy emotion that is normal to our nature. It is further demanded of us to accept the Bible as the inspired word of God, and that its contradictions, absurdities, and obscenities be received with out argument or investigation.

Since nothing less than this would satisfy the fanatic, are we as Spiritualists prepared

A majority of Spiritualists seem to accept as a settled fact, free thought aided by the facts of our philosophy, will peacefully extend its borders till the domain of fanaticism is absorbed and remembered only in the historical school books of our children. Let us see if this creed will bear examination.

astical power, touches but lightly on suffering not made conspicuous by fire and faggot. Yet it was terrible then, and manifests itself when opportunity offers in all its ferocity to-day. The fanatical father, for conscience sake drives his heretic son from his door, if possible to beggary that God may be glorified. The loving wife whose affection has been ever constant whilst in credal harmony; who would have

borne with womanly devotion neglect, insult, even unfaithfulness, becomes a hissing serpent if she thinks her religion reviled, and will curse the partner of her bosom even upon her death bed. Nay, whilst yet alive, she will teach her children to despise their father, and scornfully pity him for having wandered from the truth. (Gentle reader, this no imaginary sketch) See will demand a separation and seek security for some amount of time.

To the majority of church goers, their religion is but a Sunday sentiment, but upheavals in society are always originated by those terribly in earnest. When this earnestness takes the form of fanatical zeal its ambition knows no limit. According to the parable, it is "go into the highways and byways and compel them to come in." It prepares catechisms and its Sunday S.chools, carefully su-

perverting the children's library, leaving the youthful mind much at liberty in every respect save the one most important of all, the faculty of independent thought. To dwarf, and if possible crush out, the power of the human brain which men call reason, has been the grand object of theologians, both lay and clerical with a zeal that has too often accomplished its purpose. Hence we find in every

family circle subject to these influences, a barrier which few thoughts can rarely pass. We find men and women not daring even to discuss the subject of their religion from any rational stand-point, because they have been educated to believe it sinful to use their reason on sacred matters. Fanaticism demands belief in impossibilities, as the premium you must pay on eternal life insurance. We

—continued from page 100—

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Philosophical Publishing House, Chicago.

We regret that you are surrounded with such
 much orthodox views; allude to in your letter. A
 little more, however, will learn the whole truth.
 I hope you may in the course of time look for a
 change, even among them.

I believe Dr. W. has believed that infidelity lived
 a certain time (as you say) how long before
 Christianity, more or less, and that there will be
 a change, even among them.

The following is the primary theme from a volume of the period, "The History of the Ottoman Empire in Europe," by the author, "The Ottoman Empire in Europe," published in Constantinople, 1810. The volume is a history of the Ottoman Empire in Europe, and the line indicated brings us to the epoch of the Crimean war, when the British, French, and Russian fleets were in the Black Sea, and the Russian fleet was in the Black Sea, and the Russian fleet was in the Black Sea. The period has now arrived for the latter portion of the Ottoman Empire in Europe, and the Russian fleet was in the Black Sea.

ly observes to planetary world, you will find that when disturbances occur there, there are disturbances here—not exactly as the tides of the ocean are governed, and yet there is a similarity. There is so long a time there as freshets, devastations, floods, etc., over the world, but only in one place but corresponding in another. . . . Then at other times calmness is spread over the land, and a may land, if you choose, never so many, capable to stop all this, but after every hanging rain storm there are more murders committed, acts of crime and wickedness seems to be

new applied to lightning rods to protect buildings during a thunder storm. Since the day lightning the world has become more liberal, much improvement in religion as in the lightning rod. The modern lightning rod is the product of Franklin's invention, as the modern car is a child of an ox team, in reality, it is, of course, now superior to that of oxen times.

...in favor of BIALKE, UNDERWOOD,
...what it (as) was about, just the
...what makes a danger.

...FRAT.—A somnambulist walked
...of a six story building in Ke-
...+ 25.

...would make a most excellent gym-
...in his normal condition. Sup-
...tries the experiment.

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